The Iesuite displayed.

Containing

THE ORIGINAL AND proceedings of the Iesuites,

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Faithfully tranſlated out of French, *by E. A.*

LONDON
Printed for Edward Aggas, and are to be ſolde at his ſhop at the Weſt end of Paules Church. 1594.

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906:243

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The Argument.

AFter that the Ieſuites had receiued the great legacie to them bequeathed by the late *Sr. VVill. du Prat*, Bishop of Clairmont, they purchaſed the houſe of Langres in ſaint Iames ſtreet in this Citie of Paris. There they eſtabliſhed the formes both of a Colledge and of a Monaſterie together after their maner, intruding themſelues to reade publiquely without the Rectors authoritie. Afterwarde imagining that their affaires ſhould grow to their deſired ſucceſſe, they exhibited their petition to the vniuerſitie of Paris, to be incorporated into the ſame; whereof they were at that time debarred. But ſuppoſing by maine force to carry away the cauſe, ſoone after they preſented an other requeſt to the Court of Parliament to the like purpoſe. *Mr Peter Verſoris* pleaded for the Ieſuites: *Mr. Steuen Paſquier* for the Vniuersitie of Paris, and Aduocate *Meſnil*

for the King. Finally, the matter was determined in the Councell, whereby they remained in possession of their lectures, which notwithstanding in truth they are but members separate from the Vniuersity, and vnalowed either for Colledge, or for Religious order. Thirtie yeares agoe and aboue, vvas the cause pleaded in like maner as is here exhibited vnto you, where you shall finde that the Aduocate for the Vniuersitie did euen then foretell the calamities vvhereof these nevvie Friers would become authours, according as by experience vve haue since beene assured.

The Plea of Master *Pasquier* for the *Vniuersitie defendant, against the* Iesuites in petition plaintifes.

Pasquier in the behalfe of the Vniuersitie,

Defendant, said as followeth.

MY Masters, I could heartily wish that all we Aduocates should make no further account of the particular causes of our clients, then so farre forth as we should find thē to haue relation to the generall and vniuersall commoditie of all, yet wote I not howe a certaine vice hath so insinuated it selfe among vs, that with some it is accounted a vertue to neglect all other considerations, so that we may fulfill our desires. Neuertheless I will not say that master *Peter Versoris*, the Iesuites Aduocate, hath encurred this faule, because I know him to be a man verie zealous of Publique commoditie, especially in matter concerning Catholike Religion. True it is, that I could wish him (seeing his cause is so good as hee hath thought meet to protest it at the beginning of his plea) without any sophisticating, to lay open the meanes whereby he meant to compasse his drifts and conclusions, to the ende that for our partes we might be prouided to answere him at the full. For all other matter notwithstanding, hauing by a new phraise set a great face vpon the holy profession of his clients, he hath suddenly sounded the retreat, euen so soone as he had barely and simple rehearsed the content of his petition, as hoping (as we may easily perceyue) by this vnaccustomed fineneſſe, to abreuiate the meanes of such defences as we purposed to propound. For what answere can wee giue him that fights against vs with no arguments? yet *Versoris* (this I may say as a friend) if you were induced to this newe deuice onely, vpon a desire to ouercome, without further consideration of common benefit, I might peraduenture easily be perswaded

ſwaded to pardon you, in reſpect that ſuch a treſpaſſe is familier to the quickeſt wittes. If vpon any deuotion to the Ieſuites religion ſetled within you (as I am content to beleue) I will the rather excuſe you: for beeing once ſtroken with a zeale to Religion, we do ſometimes thinke that we doe God great ſeruice, when by indirect and vnvſuall meanes we procure our opinions to haue free paſſage. But I pray you conſider how farre my opinion doth in this caſe differ from yours, you as thinking to haue a good cauſe in hand, do take no great care how you get the victorie, ſo that ye be ſure to get it, and ſo doe forget that in the meane time manie of the ſame companie do imagine, that for want of right, you purpoſe by craft to compaſſe that which by open force you cannot attaine. Whereas I contrariwiſe deeming mine to be infallibly good, am of a cleane contrarie opinion: as thinking that the greateſt pollicie that in this caſe I can vſe is to vſe no pollicie at al. For if your cauſe be ſuch as you do proteſt it, if there be no deceyt therin, if the iſſue & euent therof be likely to redound to the profite and edification of vs all, then doe I beſeech God the authour of all goodneſſe, to vouchſafe to reduce the mindes of all this great aſſemblie to your aduauntage: but, if contrariwiſe your Ieſuites caſe bee repleniſhed with diſſimulation and hypocriſie: If euen in the entrie to your matter you haue giuen vs ſome certaine *cancat* by ſuch courſe as yee haue practiſed. If their ſect doe tend hereafter to become but a Seminarie of partialities betweene the Chriſtian and the Ieſuite: to bee briefe, If their purpoſe and intent doe ſhoot onlie at the deſolation and ſurprize of the eſtate both politike and eccleſiaſticall, then will I beſeech him whoſe name they doe falſelie chalenge, to vouchſafe to ſtirre vp the ſentence of the Iudges in our right good fauor: and withall I ſhal thinke that there is no faithfull Chriſtian, neither good or loyall Citizen within this Realme of Fraunce, but will ſuppoſe the concluſions of the Vniuerſitie to bee both good and reaſonable: that is to ſay, that this newe world (which by a partiall, arrogant, and ambitious title, doe tearme it ſelfe onlie to bee of the ſocietie of Ieſu,) ought not only not to be adopted into the bodie of our Vniuerſitie, but alſo to bee vtterly banifhed

shed, expulsed, and wholy rooted out of all France. Neuertheleſſe, ſith this diſcourſe cannot bee briefelie related (I will alledge firſt ſome points of the auncient decrees and ſtatutes of our Vniuerſitie: next the originall progreſſe & eſtabliſhment of our aduers parties, to the end that by cõfronting the gouernment of the one with the other, the Court may at large perceyue whether there bee any meanes to incorporate them among vs: and finally what profite or commoditie may redound to all Chriſtendome, eſpecially to our France, by yeelding any entrie or paſſage to theſe new Friars. All theſe poynts doe I hope ſo to diſcourſe vpon, that euerie man ſhall finde it vnpoſsible to vnite and admit them among vs. Alſo that albeit there were ſome poſsibilitie ſo to doe, yet that the conſequence that might enſue of their ſect ought wholy to exclude them, in caſe it may pleaſe the Court to graunt mee like fauourable audience as their accuſtomed clemencie doth promiſe, and the greatneſſe and importance of the matter doth require.

The Vniuerſitie of Paris, whether it began vnder the great Emperour *Charlemaine*, as the common report of our Annales declareth, or vnder the other noble *Philip Auguſtus*, in whoſe time learning was greatly aduaunced and preferred in this Citie, by the meanes of maiſter *Peter Lombard* Biſhop of this Place, in whoſe fauour we doe yearly celebrate an Anniuerſarie in Saint *Marcels* Church, hath euermore beene highly cheriſhed, loued and fauoured among our kings, and truſte not without a cauſe: for as kings be ordeyned by God to retaine their people in their duties and obedience vnder their lawes, ſo ſuch perſons as haue moſt ſoundly diſcourſed vpon matter of pollicie and common wealth, are of opinion that lawes are either vtterlie fruſtratorie, or at the leaſt of ſmal effect, in caſe they take not their originall and roote in a wiſe conduct and diſcreet inſtitution of youth. Hereupon did that great Philoſopher *Plato*, in either of his common wealthes take eſpeciall and principall care that Children ſhoulde bee rightly and honeſtly inſtructed. This principle haue the firſt founders of the order and gouernment of his Vniuerſity duelie acknowledged. For finding that al quiet of ſubiects depen-

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ded vpon the bringing vp of their children, & yet that there were two foundations whereupon euery well ordered common wealth was grounded, namely religion and Iustice, they established two kindes of people to instruct the youth: the one seculer, the other meerely regular and religious. Those to the ende that the children that should bee by them formed and taught, might be afterward called to the administration of iustice: and these to preaching and ministring Christian exhortations to the people, yea, herein they vsed so religious gouernment, that for the conteyning of each thing in due order, they would not permit the religious sort to trot vp and downe the towne to heare secular readings, neither themselues to reade to the laitie. But they ordeyned that for decencie and publique seemlinesse, the seculers should bee restrained to secular persons, and the regulers to such as were of their order. We finde among the auncient euidences of our Vniuersitie, that the Friers preachers, called Iacobins sought in olde time to be their owne caruers, and to reade in euerie chaire, and at all meetings of people: the Rector and pillars of the Vniuersitie opposed themselues, and their opposition was allowed by this Court, & those Religious persons inioyned to read only in their cloysters with the doores shut. And in deed since that time each order of Religion haue had their Colledges apart & seuerall, as the foure orders of begging Friers, the orders of Clugnie, and of Maire monstier, &c. Marke the Colledge of Saint *Bernard*, a notable Colledge endued with verie faire and larger formes then anie other, yet is not the gate open to al scholliers going or comming. For that Colledge is dedicated only to those that haue or will professe the order of saint *Bernard*, who are sent forth from the monasteries of their order to studie in this Citie of Paris. The like course is also obserued among all other orders that are inco-porate among vs. And least anie man should thinke that this course was taken onlie vpon some superstitious curiositie, and not rather in most Christian politie, you are to know, that all true Christians haue euermore abhorred diuersitie of sects of Religion. In the beginning of Christianitie we were not diuided into sects, but all Christians worshipped their Creator

in quiet places, and according as oportunitie woulde ſerue them, receiued at the hands of their Biſhops & Miniſters, the adminiſtration of the holie Sacraments. In thoſe dayes the chriſtian was acknowledged to be a chriſtian, neither had we any vowes or profeſsions ſeuerall one from another, but euerie one vnder the common ſtandard of Ieſus Chriſt, expoſed himſelfe to martyrdome. Then did the affaires of the Chriſtian common wealth begin by little and little to flouriſh, ſo that there was not almoſt any towne but was endued more or leſſe with our religion. But manie of the Chriſtians (as the writers of the Eccleſiaſticall Hyſtories doe teſtifie) finding themſelues oftentimes moleſted by the tyrannie and crueltie of the Emperours, did thereupon take occaſion to withdraw themſelues into by corners, vtterly ſeparate from the people, and ſuch men were by our Elders called by a Greeke name, *Monkes*, which in the primitiue ſenſe therof, ſignifieth *Solitarie perſons*, and their ſuperiours and Abbots *Archimandrites*, that is to ſay, ſuperintendents ouer ſuch as liued in caues and dens. And the firſt inſtituter of theſe that is noted in the Hyſtories of our Church was ſaint *Anthonie*, after whoſe example manie others haue ſince inhabited the wilderneſſe, leading monaſticall liues. Well I wote that after him ſaint *Baſil* vpon a new zeale endeuoured to erect them in townes, and that was the cauſe that manie began to differ in their Religions and monaſteries: howbeit our diſcreete auncеſters perceyuing that multiplying of ſects bred nothing but diuiſions among Chriſtians, would not eaſilie open them their gates, eſpeciallie in good townes, as knowing that the newe profeſsion of Monkes reſted in abandoning townes and leading ſolitarie liues. And albeit the opinion of theſe diſcreet perſons hath from time to time beene forced by the facilitie of the times (a matter that hath procured great quarels) yet our Vniuerſitie beeing vrged to incorporate therinto ſundry religious orders, that came to make their abode in *Paris*, would neuertheleſſe neuer doe it without this qualification, that they ſhould not growe ouer ſociable with the people, but that as in the wilderneſſe they had no great acceſſe but to thoſe of their owne coate, ſo ſhould they not here bee

suffered to teach in their habitations any other then such as were of their own order and profession: for otherwise if they might freely haue read euery where, and to all persons, namely to youth, which accounteth all present obiects to be both faire and good, they might therby haue enduced most part of the people to haue beene their followers, rather by such familiaritie, then vpon any zeale or deuotion, to the wonderfull detriment of all common trafique of this generall and vniuersall societie. And this was the cause why our predecessors euen in the first establishment of their vniuersitie, vpon wise counsell and ripe deliberation, separated the seculars from the Regulers, with distinct and meere seuerall lawes.

Besides this first order, we haue also others, which likewise are of great consideration in the sequell of this cause. For the Vniuersitie is diuided into foure facultie, *Diuinitie*, *Lawe*, *Phisicke*, and the *Artes*. Of these the last is the pathway to the three first, hauing some resemblance with the schoole of the great Philosopher *Pithagoras*, where it is saide that first they were enioined to listen with perpetuall silence. Next they began to enter into the knowledge of the Mathematiques and sciences, and lastly they were admitted to discourse vpon the nature of this great world: and therfore were his schollers termed first hearers, then Mathematicians, and lastly Phisicians. Likewise for the auoiding of cõfused teaching in our Vniuersitie, there be certaine degrees of beginning, and proceeding. For we begin first with Grammer: then we proceed to Rhetorick, and to the expounding of good authors: then do we raise vp our cogitations to other sciences, vntil that finally we come to Phisick, which was the last forme of *Pithagoras* schoole. Hauing also thus satisfied our studies, wee haue certaine orders and degrees of promotion, as *Bachelers*, *Licentiats*, *Doctours* which are the common approbations of the best learned in euerie facultie, and without the which euery one is forbidden to intrude himself into the chaire, or into the publike dealing with the state, I know that many gallant and quicke wits will thinke this order to depende vpon a certaine superstition, because that the answer of the Empetor *Adrian* to one that craued leaue to answere in his right, smileth vpon many, saying.

This is a matter not vsuallie to be demanded, but to bee performed, & therefore if any man hath so great a confidence of himself, he should of right offer himself to the people to answer. Neuertheleſſe ſo farre ſhould this principle be from purchaſing paſſage among vs, that if it ſhould bee admitted, it would bring in a Chaos and confuſion among all eſtates. For in occupations and Mechanicall ſciences wee craue ſome excellent peece of worke, as an experience of him that would be admitted to bee a Maſter: how much rather ſhould the like tryall bee made in the ſciences and liberall Artes? And therefore the opinion of the Emperour *Iuſtinian* was alwayes taken to bee the beſt, *in L. Magiſtro C. de profeſſoribus & Medicis*, Where he commandeth that before any man be admitted to the teaching of any Arte, himſelfe ſhould bee appoſed by the ſame facultie, and ſo ſhewe ſome example of the Arte which hee were to profeſſe. And in deed after the ſame maner we do ſee that in the time of *Iuſtinian* there were certaine degrees of law called *Lita & Prolita*. Wherefore I will here conclude, that ſuch diſtinction of degrees and ſuch approbations of the ſufficiencie and capacitie of perſons were by our anceſters brought in vpon good and ſufficient reaſons. A matter which I meane hereafter in time and place to make mention of.

We haue alſo other lawes and ſtatutes. For in this diuiſion of Regular and Seeuler, we will that the Seculer ſhal take the degrees of Bacheler, Licentiat, and Maſterſhip, before they may make any publike profeſsion of their knowledge, as is aforeſaid. Wheras cõtrariwiſe by an eſpecial prouiſo the Religious are not only not forced ſo to do, but which is more, they are vtterly prohibited and forbidden to proceede Maiſters of Art: to the end they may not fix their minds vpõ the flowers of humain knowledge, but that they ſhould wholy giue them ſelues to the reading of the holie ſcriptures & matters concerning diuinitie: our anceſters beeing peraduenture induced to preſcribe this order after the imitation of ſaint *Hierom*, who in his ſleepe imagined that an Angell ſcourged him, becauſe hee was ouer much bent to the reading of *Cicero* his workes, or rather becauſe the firſt founders of our Vniuerſitie ſought to reduce euery thing to the firſt gouernment of the Monks,

of whom *Zozomenes* in the eleuenth Chap. of the first booke of the Tripertite Historie, saith thus. *Especially they who in that time enioied the Monkish conuersation, made shew of a notable church and dispersed their doctrine by their life and maners. For from God there proceedeth a most commodious benefit to mankinde by this philosophie, which contemneth the studies of manly arts and Logicke, as matter of small account, and such as hindereth the better vse of time, and teacheth nothing towarde the course of a perfect life.* And in deed in this gouernment they had so great respect, that the poore of *Montagu*, otherwise called *Capets*, not being bound to any particular vow of religion other then all we christians, in as much as in their first studies they separate themselues in apparell from vs, must not withstanding leaue off the Coule, whensoeuer they purpose to participate in the degree of mastership, and thereby euidently declare themselues to be seculers, otherwise the gates wilbe shut against them. These were the first institutions of our Vniuersitie, wherein it hath euermore from time to time been continued, and so long as it was so maintained I may say therof, as *Cicero* said of the schoole of *Isocrates*. *That out of her schooles as out of the Troian horse issued innumerable princes.* Thereout issued in the facultie of diuinity the *Gersons*, and the *Clemanges*. In the facultie of law, the *Belloperches*, the *Quintins*, & the *Rebuffes*. In physick, the *Tagaults*, and the *Fernels*. And in Artes, the *Budes*, *Vatables*, and *Tusans*, with an infinite nũber of other braue minds, of whom the posteritie shall be able to yeeld better testimonie then my selfe. Neither do I here speak of the liuing, whose names shal commend them throughout all Europe. Such I say were our first institutions, and so long as we liued after that maner, whensoeuer the superiours of the Church went about to abuse their authoritie in preiudice of the royall Maiestie: The Vniuersitie of *Paris* authorized by this Court, did euermore withstand them in the name of the *French Church*, as if the same had bene some generall Councell perpetually established in this Citie for the ease of the subiects, and thanks be to God we haue still liued in tranquilitie vntil this day. But now behold these new Friers, who vnder a beautifull title, and a gallant outward vizard doe seeke to encroch vpon our peace. Yet before I proceede

ceede anie further, ſith I haue briefly touched ſome points of our gouernment, to the end to entreat of euerie thing in order, I muſt now come to our *Ieſuites* togither with their original & progreſſe. *Ignnatius* was a Spaniard, in our fathers daies, who all his life time had beene a ſouldier. It happened him to be hurt in the Citie of *Pampelune*, when we laid ſiege thereto. While he lay at ſurgerie he ſpent his time in reading the liues of the fathers: for in reſpect of his ignorance hee was not able to employ his minde vpon any higher argument. Vpon the platforme of this booke he entred into opinion from thence-foorth to frame the whole courſe of his life, in truth not ſo much of any zeale or deuotion that hee had to this newe auſteritie, as becauſe he found himſelf by his wound to be maimed and impotent of one of his lims: beſides that he had bene but meanly traded in the courſe of warfare. Herevpon he gathered familiaritie with diuerſe, and among the reſt with one maſter *Paſquier Broet*, borne in *Dreux*, a man (except for a few outward hypocriſies,) inwardly vtterly vnlearned, either in humanitie or diuinitie. And hereof doe I beleeue my ſelfe as one who about ſome ten or twelue yeares ſince, had conference with him, who alſo is my authour of what I do now ſay. Theſe two men togither with ſome others, began to ſweare a league among themſelues, made ſome iourneyes into this Citie of *Paris*, to *Rome*, to *Hieruſalem*, and finally for a time founded their retreict into *Venice*, a Citie which being laid open to all windes and blaſts of the ſea, is by diuers Italian authours acknowledged to be the receptacle of ſundrie indignities and peruerſe matters. There for a time did they make ſome hypocritical ſhew of a certaine ſuperficial auſteritie of life, then ſeeing that their ſuperſtition grew to haue followers (for any noueltie neuer wanteth aſsiſtance among a communaltie) they tooke heart and waxed bold, and ſo trāſported themſelues to *Rome*, where they began to publiſh their ſect. And albeit the moſt part of them were neuer entred into the firſt rudiments of Grammer, much leſſe traded in the holy myſteries of Diuinitie, yet did they begin with open throat to promiſe two things: one that they would preach the Goſpel to the miſcreants, to the end to conuert thē to the faith: the other to teach

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the ſciences to all Chriſtians, and all this freely and without reward. Vpō this groūd they aſſumed the name of Religious vnder the ſocietie of *Ieſus*, as if all ſuch as cleaue not to their ſect were ſeparate from his companie and ſocietie. Then doe they preſent thēſelues to Pope *Paul* the 3. about the yeare 1540 which was about the time that the *Germanes* began to ſhrink from the Popes obedience. A time greatly to be cōſidered of, to the ende to ſhew with what foxlike conueyance and craft theſe holy Friers inſinuated themſelues among vs. Then ſeing that the holy father tooke no great heed to theſe two former gallant proteſtations (for that time hee was very intentiue to the warre that was in hand in *Germanie* for the vpholding of his power betwene Catholikes and Proteſtants) they deuiſed a new ſleight whereby to captiuate his good wil. They perceiued that the authoritie of the holy ſea was called in queſtion among the *Lutherans*, & therefore vpon a profeſsion meerlie repugnant therto, they certified this wiſe Pope that their firſt vow imported an acknowledgment of the Pope to be aboue all things whatſoeuer in this inferiour world. That there was no earthly prince liuing, no counceł generall or œcumenicall, but ought to paſſe and ſtoope to his lawes, ſtatutes and decrees. This did ſomwhat wakē the ſenſes of pope *Paul*, which before were on ſleepe concerning the cace of theſe Friers. For in truth he could not before be by any meanes induced to receiue them. But then ſeeing that ſo manie Friers of that order were vnto him ſo many new ſubiects, eſpecially at that time, he thought it not good altogither to debarre them their enterpriſe. Which notwithſtanding, in giuing them paſſage, hee did it with certaine limitations: and firſt for a triall hee authorized them to take vpon them the name and qualitie of Religious perſons, but with this charge, that there ſhould not bee of this order aboue threeſcore. Howbeit ſoone after through their importunities he was brought to graunt them their full ſwinge in the yeare 1543. As alſo did *Julius* the 3. againe in the yeare 1550. Now while theſe things were thus in practiſing at *Rome*, it happened that the late Sir *William du Prat*, *Biſhop of Clairmont*, ſeeing theſe newe Friers to bee highly in the holie Fathers fauour, thought likewiſe in ſome manner

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to gratifie them, and therefore fell in conceyte to plant this ſect in this Citie of *Paris*, and to that ende tooke into his traine this maiſter *Paſquier Brouet* (of whom I ſpake before) with two or three others: euen *Paſquier Brouet*, I ſay, who was the firſt Maſter and Rector that they had in this towne. And I would to God, that as one *Paſquier* was the firſt that ſought to plant this ſuperſticious ſect in our flouriſhing Vniuerſitie, ſo the poſteritie may vnderſtande that an Aduocate bearing the ſame for ſurname that was his name, was the firſt that publikely laboured to root out this accurſed generation. This *Brouet* and his fellowes at their firſt comming tooke a meane lodging quietly at the Colledge of *Lombards*, then they ſetled their habitation in *Clairmont* houſe in *Harpe* ſtreete, through the fauour of the Prelate that firſt brought them in. Thus ſeeing their affayres to haue reaſonable good ſucceſſe, they began to put foorth their hornes, and indeed oftentymes offered themſelues in this Court, craiuing to be admitted & receyued, and their ſect to be allowed in qualitie both of a Frierie and of a Colledge. To all their requeſtes did that great *Cato* and *Ariſtarchus* the late Maiſter *Noel Bruſlard* the Kinges Attourney generall in this Court formallie oppoſe himſelfe. Manie tymes did hee tell them, that if their hearts were ſo farre eſtraunged from worldly affayres, they might, without bringing in of anie newe ſect, make eyther vow or profeſsion vnder ſome one of the Religions before allowed by the holy Councels. That there were the orders of *Benedictines*, of *Bernardines*, of *Clugny*, of *Premonſtre*, the foure orders of begging Friers, and many others, through whome Chriſtendome had alreadie reaped ſome benefite, but as for this which they ſought newlie to aduaunce, it conſiſted wholy vpon an vncertaine euent.

The Court not ſatisfied with theſe exhortations, had recourſe to the skilfull, that is to ſay, to the facultie of Diuinitie. The ſame hauing at full, and with mature deliberation conſidered of the caſe, interpoſed her aduiſe, wherein ſhe reſolued that this ſect was full of ſuperſtition and damnable ambition, and induced onely for the diſolation of euery eſtate both Reguler and Seculer. Being thus put backe,

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they furceaſed their whole action, attending their time, as by experience we doe perceiue. In the meane time the biſhop of *Clairmont* departeth this life, and maketh a will, whereby hee bequeſteth an infinite wealth to theſe men, who by their originall vow do profeſſe pouertie as well particularly as in common. This legacie doe they receiue. Troubles likewiſe come on, at the beginning wherof there was an aſſembly of ſundry prelates in the towne of *Poyſſy*. The Ieſuites who euer ſince their firſt originall haue enioyed their encreaſe by the ruines of others, like as during the ciuill warres in *Germanie*, they ſet foote in *Rome*, ſo ſeeing the great flame that was towarde in France, they thought it then time to break ſilence, and ſo to ſet ſure footing in this Citie of *Paris*, & to that end did they begin to weaue a newe webbe, and to perfect their purpoſes. They remembred themſelues therefore to preſent a newe petition to this Court, importing that it would vouchſafe to receyue and authorize their ſect, not in qualitie of a Religious houſe, but in forme of a Colledge, with this condition: That they ment not to enterpriſe any thing to the preiudice of the king, the Biſhops, the Curats or Chapters. Alſo that for their partes they renounced all priuiledges before graunted them to the contrarie hereof. As in deede what would they not at that time haue promiſed rather then to haue failed of their purpoſes, ſeeing themſelues ſo gorged & glutted with ſuch wealth? The Court knowing that this petition concerned the general eſtate of the Church throughout all *France*, returned them togither with their petition to the aſſembly at *Poyſſy*. In this aſſembly ſat for preſident as the moſt auncient, a certaine Prelate, who likewiſe vpō a new zeale was very forward in their cauſe, yea and had eſtabliſhed a houſe of Ieſuites in the ſame towne whereof hee bare the title. This man tooke their cauſe in hand, ſought euerie way to vnderſtand to what paſſe this petition would come. He found the opinions of all the Prelates but ſimply diſpoſed to his deſire. This petition therfore was deliuered to one who the ſame time was about to make away his Biſhoprike, and as I am informed it was neuer brought into the full and generall aſſembly of all: A matter which may be auerred by an infinite number of notable perſons

ſons that were ſummoned to the ſaid meeting at *Poyſſy*, as alſo it was neuer ſigned but only by the Relator & the Preſident. A Preſident we may ſay, whō it might better haue beſeemed vtterly to haue forborn, as beeing one that could not ſit vpon the cauſe of thoſe of whom himſelfe was a protector, and ſith we muſt needes ſo ſay, both author, fauourer and preferrer. Not neuertheleſſe that I will any way empeach his honour, as acknowledging him to be a notable man, and ſuch a one as is highly to be regarded: yet did he ſuppoſe that hauing the opinions of ſome dozen of the companie, the ſame might ſuffize to make it to paſſe for a decree and generall concluſion for the matter in queſtion Howbeit although this prelat took the Ieſuites cauſe wholy in hand, and that he had cōmunicated the ſame, not with the whole bodie of thoſe that were called, but with ſome perticulers only, yet could he not by the reſolution there giuen in, obtaine any more but that this ſocietie of Ieſuites ſhould be admitted in qualitie of a fellowſhip and Colledge not of a Religion newly inſtituted, with charge alſo that they ſhoulde bee bounde to take an other title then the name of Ieſuites of the ſocietie of Ieſus. Alſo that they ſhould bee bounde wholy and fully to conforme themſelues to the diſpoſition of the common lawe, and neuer to enterprize anie thing in matters either ſpirituall or temporall, that might be anie way preiudiciall to the Biſhops. And withall, that they ſhould expreſly renounce all priuiledges mentioned in their Bulles, otherwiſe that in default hereof, or that in time to come they ſhould obtaine any other, then ſhould this approbation bee voide and of none effect. The Ieſuites thus furniſhed with this approbation (all the contents whereof I haue word for word repeated) preſented themſelues againe in this Court, which in truth paſſed this decree fully and wholie according to the forme and tenour aforeſaide.

Immediately hauing obtained this requeſt, they purchaſed an houſe ſcituate in S. *Iames* ſtreete, commonly called the *Court of Langres*, there to eſtabliſh their habitation. But what? Did they in the meane time any way employ themſelues in the obſeruation of the conditions to them inioyned? No truly: for ſo farre were they from making anie account thereof,

that cõtrariwiſe, reiecting this decree, as if they had obtained a full victorie of their long purſuit, with ſhameleſſe impudencie they haue fixed ouer the gate of their colledge, as it were for an eternal triumph, this writing, *This is the Colledge of the ſocietie of the name of Ieſus.* They receyued all ſorts of youth, both penſioners and from out the Colledge, to whom they do read. They publiſh a catechiſme vnder the name of M. *Edmõd Auger*, a brother of the ſocietie of the name of *Ieſus*, yea they do not onely publiſh it, but alſo doe publikely read it in their houſe. Not contented with this firſt irregularitie and diſobedience, they proceed to adminiſter the Sacraments of the Alter, and confeſsion. Further alſo, the rather to induce the people to follow them, they ſet vp their billes in euerie corner, importing, that if anie bee deſirous to receiue theſe holie myſteries at their handes, they ſhould repaire to *Langres* houſe to the ſayde ſocietie. Foure or fiue there bee of them that do excell the reſt in knowledge and learning. The ſame beeing trained in the reading of ſome perticuler bookes doe the generall of their order vſually ſend forth into thoſe prouinces, wherein they purpoſe to plant ſome Colledge of Ieſuites. There doe they retaile that ſmall knowledge which they haue in long time gathered, and when all their Marchandize is there ſold away, then do they walke into other places: ſo that by taking this courſe it were hard if they ſhoulde not growe into ſome reputation with the people: for before their wares haue taken winde, they chaunge their place and habitation, ſtill entreating vpon one onelie argument, which being by them ſo laboured, it were a wonder if continually practizing one kinde of fence they ſhoulde not growe admirable in the eyes of thoſe, who hauing heard them but once, can not yet ſmell out their ſubtletie. After the ſame maner in the dayes of our fathers, and grandfathers, did certaine limiting preachers (that trauelled from place to place) beare themſelues, hauing but onelie three or foure ſermons in their ſleeues, wherewith they fed the people, and yet for a time grewe thereby into good credite with the world, vntill that in proceſſe of time, their craftie conueyance being eſpied, they became a common ſcorne, leauing

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vnto vs no other benefite of their memorie but one lie a vile title, as beeing in disdaine of their peeuishnesse by a common consent tearmed *Pardoners*. These three or four Iesuites being come among vs, by & by they take the Chaire, and albeit by the institutions and ordinaunces vnto them prescribed, whereof they giue themselues out to be so great obseruers, they ought not to reade in our Vniuersitie, without the Rectors leaue and admission, yet proceeding from bad to worse, & shewing themselues no schollers according to their first demonstration, without any permission of the Rector, without any approbation of their sufficiencies or capacities, yea euen without any such distinction of professions, as wee time out of mind haue obserued, and so, if we may so terme it, mixing heauen and earth togither, they begin their publike lectures. One read Grammer, another Diuinitie, the third the Metaphisicks, and the last, to shew his great & excellent learning, stumbleth vpon *Aleiats* Emblemes, so that of them we may with *Tarus* in *Aulus Gellius* say. *Nowe concerning these men who suddenly repaired vnto vs with vnwashen feete, it is not enough for them that they be vtterly ignorant in Grammer, quite voide of Diuinitie, and haue no smacke of the Mathematickes, but that they must also take vpon them to meddle with Philosophy*, whether well or euill I referre me to the trueth. Yet thus much I can say, that the best of their Lectures is, that they sounde nothing into the Scollers eares, but that they purpose and doe meane to reade to the people freely without reward. Vnder this honourable pretence manie doe come to their Lectures. The spend-thrifts and good fellowes weening to swallow euerie Moneth some *Carolus*, which at other Colledges they vse to pay at their entrie into the gates, and others vpon a kinde of curiositie. But the Vniuersitie of *Paris* perceyuing these pettie drifts which redound to the detriment not onely thereof, but also of al *France* in general, beginneth to oppose it selfe against their vndue practizes, and becawse they were new creatures, men raked togither out of all places, one a *Spaniard*, an other an *Englishman*, an other an *Italian*, &c. people which in al matters corrupted the generall order of all discipline, they were prohibited in the rectors

name from reading any more: which notwithſtanding they neuer deſiſted, but rather by a bold ſtratagem, where before they were aſſaulted, they now became aſſailants. They exhibited a petition to the vniuerſitie, and herein I beſeech the Court to marke their verie words. *The principall and Colledge of the companie of the name of Ieſus, tearmed of Clairmont, do deſire that you will vouchſafe to incorporate them into the Vniuerſitie: that they may enioy the priuiledges thereof.* This title were they vtterly prohibited in their approbation, by vertue whereof they preſented themſelues to be incorporat among vs, yet playing *Aeſops* cat, they cannot refraine but muſt needes returne to their ambicious ſuperſtition, whereto their whole companie is inclined. The Vniuerſitie vpon this furious petition was ſolemnly aſſembled: In this congregation appeared the chiefeſt of the Ieſuites. They were demaunded whether they would not abiure that partial title of Ieſuite according to the tenure of the decree. They anſwered, they referred themſelues to the decree concerning their maner of liuing in *France*, ſo inferring by a ſubtle kinde of ſophiſtrie, that in *France* they would bee Collegiats and Bouſers, & in *Italie* Friers. Then were they ſummoned categorically to anſwer, whether they were friers or ſeculars: for indeed ſith they would needs ioyne with vs, the firſt order that we could take with them, was to knowe their callings, leſt otherwiſe we ſhould trouble and peruert the orders of our Vniuerſitie before mentioned: hereto in generall tearmes they ſay that they cannot otherwiſe anſwere but according to the decree, and that in Latin words, *Tales quales eos curia declarauit: Such as the Court hath declared them.* Being againe demaunded whether they were Seculers or Regulers, there would bee no other anſwer gotten, but that they were *tales quales*, ſo that by this their anſwere often reiterated they haue brought vp a common prouerb now in the mouths of al ſchollers *viz.* that the Ieſuites be *tales quales*, that is to ſay, men vnmeet to be regiſtred in the Inuentorie of our Vniuerſitie. The Vniuerſitie therefore knowing that for the ſatisfying of their petition, the firſt order that was to bee taken with them was, to know whether they were Regulers or Seculers (for it cannot admit a hermophroditicall body or Colledge, I meane

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ſuch a one as is neither the one nor the other, or that is both togither, as are theſe our maſters) declared that ſhee neither could nor might incorporate them into her. In conſideration wherof theſe petitioners then deuiſed to exhibit a petition to this Court, to the end by the authoritie thereof to obtain that which the Vniuerſitie had refuſed them. And this is in effect the petition which is now in queſtion in this place.

The Court therefore by matters heretofore declared may vnderſtand what the common gouernment of our vniuerſitie in part is: what hath beene the originall and progreſſe of theſe Ieſuites, & after what maner their cauſe was brought into this Court. Now it remaineth that wee relate what their gouernment is, to the end that by the report & compariſon of theirs with ours, we may ſee whether there bee any compatibilitie whereby we may ioine them with vs. And albeit herein they worke cloſely and vnderhand, ſo as they wil not eaſily reueale the myſteries of their order, as knowing that there is no wiſe man but will diſalow them, yet by ſo much as I could gather either out of their owne, or out of their Aduocates plea, or eſpecially out of ſuch bookes as they put forth for their owne aduantage, I do find that this pretended companie & ſocietie of *Ieſus*, is compoſed of two kinds of people, of whom the firſt beare the title of greater obſeruance, the other of ſmaller. The profeſſors of the great obſeruance are bound to foure vowes. For beſide their three ordinarie vowes of obedience, pouertie and chaſtitie, they make alſo one perticuler vow in fauor of the Pope. That is, that they ſhal obey him, & acknowledging him aboue all things in this world without reſeruation or exception in whatſoeuer he liſt to command them. And theſe men are ſo auſtere, that they vow pouertie both generall and perticular, as do the *Franciſcans*. Thoſe that are of the leſſer obſeruance are tied onely to two vowes, the one concerning the fidelitie that they promiſe to the Pope, the other their obedience to their ſuperiors and miniſters. Theſe laſt doe not vow pouerty, but they may lawfully enioy benefices without diſpenſation, they may ſucceed their fathers and mothers, yea they may purchaſe lands and poſſeſsions as if they were bound to no vow of religion: and by this way haue they attained ſuch

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wealth and riches in this new order. I looke already that ſome man ſhoulde aske me, whether theſe ſo holy men, ſuch profeſſors of pouertie either in common or priuate, can poſſeſſe any goods: but to theſe men I anſwer that in truth they doe, and theſe be the meanes whereby they hold them. The exercize of their order outwardly conſiſteth in two poynts. By the firſt they promiſe to entreat vpon Religion, *viz.* to adminiſter the myſteries as well of penance as of the aultar, and to exhort Infidels. By the ſecond to teach the liberall ſciences. And therefore he that firſt ſet his hand to the eſtabliſhment of this ſect finding the pouertie that they vowed to bee too hard of diſgeſtion, by a ſophiſticall ſpirite, remembred himſelfe to make a diſtinction: that is to ſay, that ſith the exercize of his profeſsion was double, aſwell in reſpect of Religion, as of good letters, his order ſhould likewiſe conſiſt as well in Monaſteries as in Colledges. Alſo that the Monaſteries ſhould be certaine ſmall Chappels or Celles, as being in his opinion the leaſt, and the Colledges large and ample palaces. Likewiſe that as in qualitie of Religious perſons they ſhould poſſeſſe nothing either in generall or in particular, but as in qualitie of ſchollers: the adminiſtration notwithſtanding of whoſe goods ſhould remaine to the profeſſed religious to be diſtributed as they ſhould thinke good. Thus thoſe of the ſmaller vow, who are the *Collegiats*, do continue ſomtime fifteene or twenty yeres before they ſtep into the great profeſsion, euen as it ſhall pleaſe the general of their order. During which time they do gorge theſelues, and when they are growne rich, if the ſuperiour findeth them worthie, they are forced as limmes to bring in all their purchaſe to the generall bodie of the order.

Furthermore, to the end the Court may vnderſtand that their firſt Lawgiuer, omitted nothing belonging to humaine wiſedome, that might ſerue to the inriching of his ſect, it is requiſite that they doe moreouer note one further ſubtletie that hee hath likewiſe brought in. All other Religions haue learned to graunt to their Nouices that are growen to the age of ſome meane knowledge, one whole yeare of probation, during the which they may haue licence to

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trie and weigh their owne strengthes with the burthen that they see prouided for them, and at the ende of the sayde time, if they finde themselues too weake for the same charge, they are suffered to retyre from their enterprize, and all things are accounted as thinges not done. This rule doe the Iesuits neuer put in practize, but in liew thereof, if any man vpon a newe zeale, peraduenture without discretion, either through imbecilitie of his age, either vppon a curious minde, desireth to bee receyued among them, immediatlie hee is taken in the heate, and presented to one of their professed Priestes, who singeth him what lesson hee list, which truelie wee maie presume shall tende nothing to the keeping him out of their order. For seldome haue ye knowne anie man disswade an other from that yoake whereinto him selfe is entred.

Then this simple wit beeing after this sort ridden, suffereth himselfe to bee carryed away after the will and discretion of him that leadeth him with plausible speach. Yea and they steale them sometimes from their Parents, that they may dispose of them at their pleasures. To be briefe, immediatelie after his entrie without anie probation, this sillie deceyued wretch is admitted to the two vowes of their lesser profession, and so is intangled in the snare from which hee cannot free him selfe all his life time: and yet tenne or twentie yeares after hee shall not bee receyued into their greater order, vnlesse it so please him that hath the superintendence ouer this craftie constitution, and so it commeth to passe, that a poore man can not returne to repentance.

This is the cause that at this day there be so manie of this sect: and besides by the same ordinaunce all maner of people may bee of the same profession, For as in this lesser obseruaunce they take no vowe of Virgintie or pouertie, so are all men receyued indifferentlie, Priestes and laie persons, marryed and vnmarried, as also they bee not bound to bee resident with the greater obseruantes: but maye lawfullie inhabite among other men, so that at certaine

prefixed

prefixed dayes they meete at their common houſe to be partakers of their toies and apiſh myſteries, and therefore by this law and rule it will be no great abſurditie, to ſee a whole townefhip of Ieſuites. Thoſe in ſumme are the general points of their gouernement, ſo farre as I coulde gather them out of their owne books. And yet to the end to looſe no time, I muſt not forget one ordinance more, whereby their generall is admitted of his owne authoritie to alter his lawes and ſtatutes, according as hee ſhall thinke it moſt commodious for his order. An ordinance which they can better put in practize then all the reſt of their ſtatutes, for by the meanes of that article they thinke it lawfull for them to counterfeit all things as occaſion may ſerue, ſo long as ſuch counterfeiting may redound to the profite of their ſect. This was the cauſe that albeit maſter *Ponce Congordan* their Prouinciall in this towne, with the aſsiſtance of two or three of his friers, preſented his aforenamed petition to our Vniuerſitie, wherein he and his companions entituled themſelues *Ieſuites*, yet afterwarde ſeeing that this qualitie was hurtfull to his enterprize, this Maſter *Ponce* cunningly waſhed his hands from this petition, & now cauſeth his Aduocate to diſaduow him, that is to ſay, he hath diſaduowed himſelfe: for he only adminiſtreth inſtructions to Maſter *Peter Verſoris*.

Thus by the premiſſes hath the Court at large vnderſtood the greateſt and chiefe part, aſwell of the diſcipline of our Vniuerſitie, as of the gouernment of the Ieſuites, togither with their originall and progreſſe. All which matters we haue bin forced to open at large, to the end men may conſider whether there be any means to accept them into our companie wherin we hope that wee haue ſufficiently performed that for the which we are called hither. But now will I ſay yet two things more. Firſt, that conferring our gouernments by peecemeale, it is vnpoſsible to aſſociate the Ieſuites with vs. Secondly, that albeit there were ſome poſsibility ſo to do: yet common commoditie togither with our duties to God and Chriſtian Religion doe gainſay it, as doe alſo in few wordes all thoſe things for the which wee ought rather to fight, then for our owne perſons.

Now

Now therefore concerning the firſt point: we haue, as I ſaid before, two ſorts of Maſters or Regents, the one Secular, who in the Colledges doe read humanitie and Philoſophie to al cõmers & goers, for in thoſe two miniſteries is their vocatiõ limitted. The other reguler, & in reſpect they be religious, are confined into their cloyſters, where for auoiding of confuſion they are not permitted to reade to any but of their owne orders. But our Ieſuites who giue out themſelues to be Religious perſons, & in that qualitie do take three ordinarie vowes, and a fourth of ſupererrogation, which is the ſuperlatiue, doe they obſerue this rule? No truly. What then? Forſooth their chambers are open to all children who are put to them for penſions, and there Colledges to all vagabondes and ſcuruie companions. If they minde to liue after the maner of our Secular Regents, why doe they take vpon them thoſe vowes? But if they publiſh themſelues to be Friers, wherfore do they not containe themſelues cloſe & priuate in their Monaſteries, as other Friers doe? Or vpon what ground doe they in their lectures diſpenſe with themſelues according to euerie obiect contrarie to our ancient diſcipline? Moreouer, no Regents Seculers are ſuffered to holde formes before they haue ſhewed ſome proofe of their ſufficiencies and capacities in publique ſcholes, whether they are brought to that intent, and ſo haue taken the cap of maſterſhip. Yea & albeit they haue proceeded Maſters in Artes, yet are they prohibited from reading in diuinitie, vntill they are gone forth Doctors in that facultie. Yet had we neuer any one of our Ieſuites that ſtood to the examination of our Vniuerſitie, either for the degree of maſterſhip in Arts, or for his degree of Doctor in Diuinitie. Neuertheleſſe, they who are a people ſcraped together from among all nations, doe giue licence to reade, euen in diuinitie. They tearme their Colledge a *Seminarie*. And truly I will giue them leaue, for vſing it as they doe, it is the readie way to bring in a Seminarie of heriſie and impietie among vs. They haue not taken the degrees of Maſters or Doctors (will ſome man ſay) becauſe their ſocietie is not incorporate among vs. This anſwer is verie weake: for the gate alwayes was and is ſtill open vnto euery man that liſt to paſſe through the examinations

and trials of our Vniuerſitie. Hitherto doe I not meddle with their Religion, but with ſo much as concerneth the inſtruction of youth Bring in therefore this order among vs, and you ſhall withall bring in all diſorder, Chaos and confuſion. Our Vniuerſity is compoſed of Seculers and Regulers. They muſt of force be either the one or the other, for we admit no midle ſort. Againe, what outward marke doe theſe newe Monkes beare, whereby they may bee diſtinguiſhed from all other men, but onely a claſpe or hooke at the top of their gownes: A moſt manifeſt token that as the fiſherman with his hooke couered with ſome baite taketh the fiſh: ſo theſe men, alluring vs with faire promiſes are appointed to hook away al our goods, and to gorge themſelues with our ſpoyles. But peraduenture I deale ouer rudely with you. No, I will accomodate my ſelf vnto you as quietly as I may, to the end that vſing you in that maner, your ſelues may bee the firſt Iudges of your condemnation. For ſith with ſo great facilitie as I haue ſaid, you take vpon you to make lawes and ſtatutes, which afterwarde you may abrogate, euen with the diſaduowing of your ſelues, according as your commoditie & benefit may require, let vs ſomewhat mitigate the rigour of this cauſe. Hitherto I haue qualified you as *Monkes*, ſhewing that in that qualitie you are not to be ſuffered to liue in your Colledge as you doo. Nowe let vs proceede to your abiurations. You tell me that you are readie to abiure this proude title, of the *ſocietie of the name of Ieſus*, according as you were inioyned. You tell me likewiſe that you demaunde neither the Legacie of the Biſhop of *Clairmont*, neither the Colledge in qualitie of Friers, but as of ſimple ſchollers, for ſo hath your aduocate declared. A magnificall proteſtation, and worthie to be celebrated, if it be rightly vnderſtoode, eſpecially by mee who finde my ſelf to be of a groſſe and dul capacitie, and therfore I ſhall be verie glad to reſume & take it in hand againe. You require then that the Colledge which lately you called *of the ſocietie of Ieſus*, and now of *Clairmont*, which within this litle while was deuoted to Friers, but at this day to ſchollers of your order, ſhould be incorporated among vs, you doe alſo confeſſe, that in qualitie of Friers yee can not holde it, for the verie decree

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wherevpon you eſtabliſh the foundation of your cauſe, doth forbid you: let vs therefore ſee I pray you what Colledge it is that you ſpeake of: yet truly you cannot denie, but that this colledge is a place erected by the late Biſhop of *Clairmont*, with infinite wealth for thoſe that haue made the ſame vowe as your order doe. Firſt I demaund whether this vowe bee not in you a Charecter that cannot bee blotted out. But admit it might be blotted out. If nowe thinking ſtill to keepe the wealth that was bequeathed vnto you, you would bee content to abiure both your vowe and your Bull, yet ſhoulde you in euerie reſpect goe agaynſt your founders intent, who neuer ment to giue ſo large a legacie, but onely in fauour of thoſe that vowe and binde themſelues to followe this Bull. Your Bull is your wife, who hath in ſhort tyme brought you ſo large a Dowrie of infinite wealth and riches. Nowe if you leaue your wife, you muſt of neceſsitie, as *Marcus Aurelius* ſayde, reſtore the Dowrie. And doe you in vaine fight for a Colledge wherein you haue no part? You muſt neceſſarilie then confeſſe your ſelues to bee Friers, if not of the *ſocietie of the name of Ieſus*, yet at the leaſt comprized as well within the Popes Bull, as in the Teſtament of the founder of your Colledge. Howbeit, if you bee ſuch, then vndoubtedly you can not bee incorporate among vs, in reſpect of the reaſons before alledged. It reſteth therefore in your diſcretions my maiſters, to weigh whether of the twaine is moſt expedient for the common wealth: either that our Vniuerſitie ſhould be maintained in her ancient prerogatiues againſt theſe new Monks compoſed of all peeces: either elſe to gratifie thē in their ſtatutes, ful of danger & vncertaintie to the preiudice of yours. For if in this diſproportiō of ſtatutes, you wil incorporate them among vs, it can be no vnion, but an agreeing of the Vniuerſity with an arrogant *Spaniard*, with a mouſe-eaten *Italian*, the firſt, the ancient and capitall enemie, the other the perpetuall ſlanderer of *France*: to bee brief, with a number of ſophiſters, who are crept in among vs like fearfull foxes to the end hereafter to reigne ouer vs like furious Lions. *Our elders* (for I am content to ende this diſcourſe with the auncient decree paſſed at *Rome*, agaynſt the newe Rhetoricians) *appoynted what they woulde haue*

their children to learne, and to what ſcholes they ſhould repaire: but theſe newe things that are now brought in contrarie to the cuſtome and maners of our elders, doe neither pleaſe vs, nor ſeeme to bee right. This decree notwithſtanding, the Rhetoricians, Maiſters and teachers of inckhorne tearmes did by little and little get credite in *Rome*, and *Rome* by little and little lōſt her eſtate, according to the opinion of moſt Polititians, and you my Maiſters are to expect no leſſe of theſe Ieſuites except you plucke vp euen in the beginning, both the ſtalke and the roote.

All that hitherto I haue ſpoken, doth principally cōcern the ſchoole & inſtructiō of youth, which of it ſelf is much, yet litle in reſpect of that which I will hereafter enter into. Now will I touch the cheif point, which is our religiō. For if by their inſtitution they do reeſtabliſh the eſtate of our church, then will I yeeld to cōdemnation, & wiſh them to haue ſomwhat aboue law among vs. I forget what the ancient Canons haue decreed againſt al new orders of religiō. They ſhould be but flouers in my ſenſe, becauſe I ſee that notwithſtanding thoſe decrees, yet our church hath allowed many, and it were vnſeemly to enuy the entrie to this, in caſe our Church could receiue any fruit thereby, although all nouelties be of perillous conſequence eſpecially in our Catholike Religion. But in this preſent I am not ſo raſh as of my ſelfe to interpoſe my iudgement. I wil therefore haue recourſe to our reuerend facultie of *Diuinitie of Paris:* the ſame is my ayme, my refuge, and the franchiſe of that which I am now to ſay. The Court in the yeare 1554. finding it ſelfe ſore laid vnto by the importunities of theſe new Friers, who were the carriers of the Bulles of Pope *Paule* the third, in the yeare 1543. Alſo of *Iulius* the third, in the yeare 1550 returned their cauſe to this facultie, to the end to haue aduice thereof. The facultie, after a Maſſe of the holy Ghoſt, did thus interpoſe her decree, & that vnder a preamble of her due ſubmiſsion to the holy ſea. A matter which in reſpect of the neceſsitie of my cauſe I will read at length.

In the yeare of our Lord 1554. the firſt day of December, the moſt holie facultie of Diuinitie *of* Paris, *after a Maſſe of the holie Ghoſt, as the maner is, celebrated in the Church of* Sorbonne, *was*

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by oath aſſembled now the fourth time in the ſaide Colledge to determine vpon two Bulles, which two moſt holy Lords, high Biſhops, Paul, the third, and Iulius the third, are ſaide to haue graunted to thoſe that ſeek to be knowne by the title of the ſocietie of Ieſus: Which two Buls the Senate or Court of Parliament of Paris haue committed to the viſitation and examination of the ſaid facultie, their vſher being ſent to that end. Howbeit before the ſaid facultie of Diuinitie will begin to entreat of ſo great a matter and of ſuch weight, all and euerie of our maſters, publikely and with open mouth do profeſſe that they will not determine, attempt or imagine any thing contrarie to the power and authoritie of the chiefe Biſhops, but rather all and euerie of them as children of obedience, as euer hitherto they haue acknowledged and confeſſed, ſo now they do ſincerely, faithfully and voluntarily acknowledge and confeſſe the Biſhop of Rome to be Chriſt Ieſus chiefe and vniuerſall Vicar and paſtor of the Church, to whom Chriſt hath giuen all fulneſſe of power, to whom all maner of men ought to obey, whoſe decrees euerie one for himſelfe is bound to reuerence, defend and obſerue. But becauſe all men, eſpecially Diuines, ought to bee readie to giue account to euery one that demaundeth it, of ſuch things as pertaine to faith, maners, or the edification of the Church, the ſaid facultie hath thought good to ſatisfie the exigent and precept of the ſaid Court.

All the articles therefore of both the ſaid Bulles being often read ouer, repeated, and perfectly vnderſtood, & according to the greatnes of the matter, manie moneths, dayes and houres, after the vſuall maner, diligently diſcuſſed and examined, finally with one conſent, yet with great reuerence and humilitie, leauing the whole caſe to correction of the holy Sea, hath thus cenſured it.

This new ſocietie peculiarly chalenging to it ſelfe to be called by the name of Ieſus, doth ſo licenciouſly and without any choyſe, admit all maner of perſons, how wicked, lewde or infamous ſo euer, vſing no difference from ſecular Prieſts in their outward habit, in tonſure, ſaying their canonical hours priuately, or ſinging them publikly in the Churches, in Cloyſters, or in ſilence, in choiſe of meate and dayes, in faſts and ſundrie other lawes and ceremonies, whereby the ſtates of Religions are diſtinguiſhed and preſerued, as being endued with ſo many and ſo diuerſe priuiledges, indulgences and liberties, eſpecially concerning the adminiſtration of the Sacraments of penance and the

Euchariſt,

Euchariſt, and that without difference of place or perſons, in the office likewiſe of preaching, reading and teaching to the preiudice of the ordinaries and Hierarchicall order, to the preiudice of other Religions, yea and to the preiudice of Princes & tẽporall Lords, contrary to the priuiledges of vniuerſities, and finally to the great hurt of the people, it ſeemeth to violate all honeſtie of monaſticall religion, it weakneth the ſtudious, deuout, & neceſſary exerciſe of al vertues, abſtinences, ceremonies & auſterity, yea & giueth occaſion freely to ſlide back from other religions: it withdraweth alſo all obedience and ſubiection from ordinaries: it vniuſtly depriueth all Lords both temporall and ſpirituall of their rights: it bringeth in troubles into both gouernments: it ſtirreth vp quarels among the people, & inducet h many ſtrifes, diſſentions, contentions, emulations, rebellions, and ſundry ſchiſmes. All theſe matters therefore, and many other, diligently weied and examined, this ſocietie ſeemeth in matter of faith to be dangerous, in the peace of the Church troubleſome, a ſubuerter of monaſticall religion, and to tend rather to deſtruction then to edification.

This in effect was the cenſure of that great facultie. Then was there no ſpeech of incorporating theſe Ieſuites among vs, neither did any man miſdeeme that which we now ſee, ſo as it cannot be ſaid, that being preoccupied by paſſion, they gaue this aduice. In time paſt it hath bin ſeene that ſome perticuler perſons haue barked againſt newe orders of religions. One M. *Wil. of S. Amour.* M. *Iohn Poullian:* one *Iohn Mehune:* that cried out againſt the four orders of beggers, howbeit all their opinions were condemned. But what iudgement is this? The iudgement of a whole corporation & colledge. Of what Colledge? Of the Colledge of our famous facultie of *Diuinitie*, by whoſe aduice not only our kings, but the popes, and not the popes only, but alſo the generall Councels haue ordinarily bin directed in matters concerning the eſtate of our chriſtian faith: but peraduẽture the ſaid faculty delt herein tumultuouſly? no ſuch matter. It was aſſembled at *Sorbonne* 4. ſeueral daies, there it tooke a ſolemne oath: it had, as is aforeſaid, a Maſſe of the holy Ghoſt. And truly there muſt needs be ſome great error in our Ieſuits, ſith at the hands of ſo great perſonages, they receiued ſuch an attaint, the like whereof was neuer giuen at the bringing in of any of all the other new orders of religion.

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And for my part I wil neuer be aſhamed to tie my conſcience to the conſciences of that reuerend company, & with them to vphold that there was neuer ſect more partial and ambitious, or whoſe propoſitions were of more pernicious conſequence then this. Yea I will yet be bolder: for to ſay truth, I am one of thoſe who without circumlocution do call that that is bread, bread, & that that is wine, wine. I could find in my hart to ſay, that this ſect in their principles are ſchiſmaticall, and ſo conſequently hereticall. A hereſie built by *Ignatius* vpon ignorance of the antiquitie of our church. Neuertheles ſith our faculty of diuinitie would not vſe thoſe termes, no more will I: yet wil I ſay, that *Ignatius* brought into our Church as daungerous an hereſy as euer did *Martin Luther*. They were both born within one centenarie of yeares, the one in the yeare 1483, the other in the yere 1491. Both diſperſed their ſects, affirming that they referred their principles to our primitiue church, therby the more eaſily to draw the ſimple people to their faction. And vpon that point ſought the one vtterly to abrogate the ſea of *Rome*, and the other by a particuler vow to yeeld more thereto then the generalitie of our Church did euer grant. *Martin* indeuoured to ſuppreſſe ſhift, and canonicall conſtitutions, long time and in all ancientie receiued. Contrariwiſe *Ignatius* not only alloweth them, but alſo as a great captain & ſtandard bearer of our Church, would needs craue that he and his ſectatours ſhould adminiſter the holy myſteries of penãce & the aultar. I am ſon to the Church of *Rome*, in the faith therof wil I liue and die, *God* forbid I ſhould erre in any one point, Yet do I aduow that *Ignatius* was no leſſe partiall and hurtfull to our Religion then *Luther*. Yea and further, that his ſect is more to bee feared then the other, becauſe that timerous conſciences ſo ſoone as they heare of *Luther* or *Caluin*, do immediatly ſtand vpon their gard, & as in practize we ſay take heed of miſtaking. Contrariwiſe they do eaſily ſuffer themſelues to be ſur-priſed and drunken with the poiſon of the *Ignatians*, as accoũting them the chiefe protectors of our Catholike Religion againſt the heretikes, albeit they be in deed the firſt ſubuerters therof. I can properly compare them to the Iuy, which hauing takẽ hold of an old wal, do outwardly ſeem to vphold

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it,& yet doth inwardly vndermine it. Euen ſuch are our *Ignatitians*, who ſetting a face as they would vphold the Church of *God*, do bring it into decay, and at length which pul it downe from the top to the bottom. Yet becauſe my propoſition may ſeeme ſomewhat harſh to ſome tickliſh minds, I do humblie beſeech you my maſters to ſuſpend your iudgements vntill you haue at large vnderſtood my reaſons. True it is that *Ignatius* as yet not knowing one Latin worde, to himſelfe promiſing that in time he might become capable thereof, beeing trained onely in the reading of the golden Legend, determined to giue ouer warfare, and to marrie himſelfe to a newe kinde of life, which was, as he ſaid, ſo neere at he might to imitate the ſteps of our Sauiour *Ieſus Chriſt*, and therefore he intituled himſelfe *Ieſuite*. Inaſmuch therefore as he vnderſtoode that the Apoſtles were the firſt trumpets of our Goſpel, namely, that they had adminiſtred the holy Sacrament of *Communion*, before the which penance and Confeſsion ſhould be forerunners, he would needes procure, that he & his might adminiſter thoſe two Sacraments, & preach our Chriſtian religion throughout the world. Hereto he alſo added that they might of free coſt inſtruct youth. Braue promiſes truely. Vpō this imagination in the yeare 1523, he fell at the feet of pope *Adrian* the ſixt: In the yeare 1524. hee entred into the ſtudie of Grammer for the ſpace of foure whole yeares, howe hee profited I knowe not, but well I wote that in the yeare 1528, he came to this Citie of *Paris* to ſtudy Philoſophie, vntill the yeare 1537. and then he ſhut vp his ſtudie, for he employed the reſt of his life in trauelling into diuerſe countreys, for the propagating of his ſocietie, vntill that finally he ſetled his habitation in *Rome*, where he deceaſed in the yeare 1556 Yet muſt you not thinke that albeit hee was ignorant when he began to ſtudie in this Citie, and that his ſect was neither allowed nor authorized in *Rome*, that therfore either he or his did forceaſe the exerciſe of his Religion in this Citie, and that did our ſelues ſee in our yong dayes in the Chappel that ſtandeth in the firſt Court of our *Charterhouſe*, where the prieſtes that were his followers hauing ſung their Maſſes, did euerie Sonday ſhriue and houſell ſuch as came before them. Moreouer

ouer, *Ignatius* ſeeing that neither at *Rome*, neither elſe where, the ſuperiours of our Church could find any taſt in his doctrine, he made a perticuler vow in fauour of the Pope, which was not common with any other Chriſtians, and all to currie fauour with him: for to tell you the truth, albeit he was ſo ignorant, yet will I proue vnto you that he was one of the wiſeſt of our time. Thus may you in few wordes ſee the propoſitions, cauſes, time and foundation of this holie ſocietie. Suffer me therefore, I beſeech you my maiſters, to make ſuch a commentarie as well vpon this hyſtorie, as vpon the determination of our *Sorbonne*, as the dutie of my conſcience doth commaund mee: For I hope to ſhew you that this ſect throughout all the propoſitions thereof, doe bring forth nothing but diuiſion betweene the *Chriſtian* and the *Ieſuite*, betweene the *Pope* and the *Ordinaries*, betweene all other Monkes and themſelues, and finally that tollerating them, no Prince nor potentate ſhall be able to aſſure his eſtate agaynſt their attempts. I haue alreadie ſayd, and it is moſt true, that this ſect was built vpon the ignorance of *Ignatius*, nowe will I adde that it hath ſince beene maintained by the pride and arrogancie of his ſectaries.

I will begin with the qualitie that they chalenge, and then wil I come to their propoſitions. Firſt in the midſt of vs Chriſtians, they qualifie themſelues *Ieſuites*. Good God, doe they not herein condemne the Apoſtles? Thoſe great and holy fathers were ſo happie as to be honoured with the viſible ſight of our Lord *Ieſus Chriſt*, dayly to participate in his holy exhortations, & after his aſcenſion into heauen to receiue from him his holie ſpirit; yet knowing with what humilitie they were to honour that great and triumphant name of *Ieſus*, they neuer durſt preſume to name themſelues *Ieſuites*, but only *Chriſtians*, which was firſt done in the City of *Antioch*, and that by a generall conſent. Afterward the affaires of our Religion did ſo beare themſelues, that euen as in *Rome* the Popes neuer tooke vpon them the name of Saint *Peter*, in reſpect of the honour and reuerence they bare to their head: ſo throughout all our Chriſtianitie, there was neuer Chriſtian baptized by the name of *Ieſus*, For our old fathers did well conſider howe

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blaſphemous it was to attribute to the creature the name that is due to the only creator and ſauiour of mankiud. You therefore *Ignatians* are to confeſſe that yee blaſpheme againſt the honor of God, in that you intitle your ſelues Ieſuites: yea but we neuer take the name of Ieſus, will ye ſay, but onely of Ieſuites, ſo to giue the world to vnderſtand that we are followers of Ieſus. What? were the Apoſtles and the diſciples of our Lord, and ſuch as immediatly ſucceeded after them, to be briefe, all the good olde fathers of our primitiue Church anie leſſe of followers of him then you? that now by a perticuler priuiledge you ſhould borrow that title, rather then they? Moreouer I woulde gladly know whether we that doe not bind our ſelues to your arrogant ſuperſtition be excluded frō the ſociety of our lord Ieſus Chriſt? Yet my maſters, think not that they haue benecontent with the onely name of Ieſuites: for in *Portugall* and among the *Indyans*, they take the title of Apoſtles, as not conſidering that our Lord was ſo iealous both of his name, and of the prerogatiue of his Diſciples, that when certaine ambicious heretikes, either through too great preſumption, or too groſſe ignorance, would needes arrogate to themſelues the names of Ieſuite or Apoſtle, ſuffered their enterprize of it ſelfe to come to naught. In the yeare 1262. there aroſe in the towne of *Syena*, a ſect of ignorant people, who hauing nothing belonging to Ieſus, but onely his bare name continually in their mouthes, would needes bee called Ieſuites. *Volateran* ſheweth vs that there were other that named themſelues the followers of Saint *Sauyour*. *Euſebius* ſaith that in olde time there was one *Manes* the authour of the hereſie of the ſect called *Maniches*, who to the ende to counterfeit the power of our Lorde, walked alwayes accompanied with twelue Apoſtles. Saint *Bernard* telleth vs, that in his dayes there ſprang vp a ſort of vagarant people, that cauſed themſelues to bee called the companie of the Apoſtles. But what is become of all theſe arrogant ſectes? God hauing giuen them ouer into a reprobate ſenſe, hath alſo ſwallowed them vp. Neither are wee to expect anie better ſucceſſe of theſe notwithſtanding whatſoeuer wiſedome they ſeeme to bring for their ſupport.

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The first point therfore in our Iesuites, is blasphemie that they cõmit against the honor of God. For in respect of vs, we acknowledge our selues to bee Christians, militant in this inferiour worlde vnder the banner and standard of our great Captaine Iesus Christ. If anie man aske what our parents are, What is our name, who weare. To all this wee will answere as did in olde tyme a woorthie Deacon named *Sanctus*, when he was led to execution in the Citie of *Lyons*, namelie that wee are the children of Christians, that our name is Christian, extract of a countrey of Christendome. As not acknowledging Iesus without Christ, neither Christ without Iesus, euen after the maner of our auncient fathers. Trulie were it but for the name of Iesuite, which you my maisters haue so ambiciously appropriated to your selues, and so often promised to abiure in this Realme of *France*, (whrein you neuer kept promise) yet do you deserue the same punishment whereto *Ignatius* the bishop in olde time condemned the *Priscillianists*, I meane to bee put to some shamefull death. So much for the name.

Now let vs proceed to the propositions of *Ignatius*. He promised that he and his would go and preach the Gospel, as did the Apostles, throughout the world, and in one point would goe beyond them, that is, They would also traine vp youth in good literature. But when began he to fulfill his promise? Euen when himselfe could hardly write: for it is very certaine, and his Disciples doe agree, that he began to studie Grammer about the 33 yeare of his age: and as for Diuinitie hee neuer could find time to studie the same, neither can we see any one booke of his making that he hath left to the posteritie. Yet can I excuse these two braue promises: they were but baites to entrappe vs. But what excuse can we find for that he tooke authority vpon him of himselfe and his Disciples that were no priests, to administer the holy mysteries both of penance and the aultar, euen in qualitie of religious persons. Was that the way to reduce things to the primatiue order of our Church? Or not rather to bring in a newe disorder and confusion? Did first the Apostles, and then their Disciples take this course? Say the Apostles liued thus, therefore is it lawfull

for you to haue ſo. No I denie it, but contrariwiſe, ſith they ſo liued whoſe ſucceſſors you are not, but rather the Biſhops frō whom you chalenge to bee exempt, you are greater diſturbers of the peace of our Religion, then they that ſought to erect a Church apart from vs. Let vs, I pray you, open our eyes. Euerie good and faithfull Catholike ought to embrace the Sacrament of the Aultar and Confeſsion, but in ſuch maner as our Church hath allowed them, that is to ſay, vnder the authoritie of our Biſhops and Curates, to whom onely the adminiſtration doth appertaine. Who ſo ſeparateth himſelfe from this propoſition, he planteth a Schiſme and diuiſion in our Church. And becauſe your errour proceedeth onelie of an ambitious ignoraunce, to the end to take away the vaile from before the eyes of your fauourers, I would haue thē to learn this leſſon of me. If any man liſt to conſider how our Chriſtian religion was firſt planted, there is no man but knoweth that our lord *Ieſus Chriſt* choſe about him his twelue Apoſtles, after him to preach his holy worde throughout the worlde. Afterward he beeing aſcended into heauen, and hauing printed in them the Charecter of his holy ſpirit, they by a common deuotion ſhared out the world among them: but being vnable alone to furniſh out this great enterprize, they were compelled vnder them in diuerſe prouinces to conſtitute other vertuous perſonages, who after they had receyued the impoſition of their handes, did till and cheriſh our Religion. Theſe men were tearmed Biſhops, vnder whom alſo in proceſſe of time in townes, boroughs and villages, were conſtituted Prieſts, whom we call Curates: vnto whom only was the charge of the adminiſtration of the Sacraments of the Church committed, and to no other. I know that about the middle age of our Religion there were planted diuerſe orders of Monaſteries in the behalfe of ſuch as vpon a perticuler deuotion, would needes both in habite, habitation and maners ſeparate themſelues from the common cuſtome: But withall I am not ignorant that at their entrie they were ſo farre from adminiſtration of the Sacraments, that in deed they were not accounted of the bodie of the Cleargie. *The calling of the Cleargie*, ſaid *Hierom* to *Heliodorus, is one, of the Monks another. The*

Cleargie

Cleargie feed the sheepe, I am fed. Againe, *No man can both discharge the Ecclesiasticall functions, and persist orderly in his Monasticall trade.* Yea these good old fathers did take the one to be so distinct from the other, that when a Monke was called to the ecclesiasticall ministerie, they forced him to giue ouer his monasterie. And contrariwise, the Clarke vowing himselfe to a Monasterie, lost his degree among the Cleargie. And to be briefe, I wil send you to that great Saint *Hierom*, who writing to *Pauline* of the institution of a Monke, saith *If thou wilt exercize the office of a Priest: If peraduenture the worke or honor of a Bishoprike doth delite thee: liue in cities and castels, and make the saluation of others a gaine to thine owne soule. But if thou dost couet to be as thou art called, a Monke, that is, a solitarie person, what dost thou in Cityes which are not the habitations of sole persons but of multitudes?* Againe, *Let Bishops and Priests take example by the Apostles and Apostolicall persons, but let vs behold the princes of our purpose, The Paules, the Antonyes, the Iulians, the Hilarions, the Macaries, &c.* If your Author had beene but meanely trained in the antiquitie of our Religion, hee should haue found that for him being a Frier, after the imitation of the Apostles to minister the holy Sacraments, euen in the townes, & apparelled in a habit that hath no cõmunity with the monkish weed, was not to Apostolize, but to Apostatize. I know wel inough (for I will not wrongfully flatter my cause, but doe take God to witnesse, that I stomacke you no further, then as I find you to be disturbers of the ecclesiasticall estate) I know I say, that course of yeares tollerated monkes to become Priests, and to shriue each other, as also to intercommunicate, but not to exercize those functions and mysteries ouer any other people, but that contrariwise in the Councell of *Calcedon*, all Monkes that tooke any other course were accursed, which order the great *Innocent* the third also did obserue. I know likewise and will confesse, that since the time of our good Saint *Lewis*, the foure orders of begging Friers were suffered to shriue Yet in our Church did they neuer dispense with Monks or Friers, to administer the holy Sacrament of the Aulter without the expresse consent of the Bishop or Curate in their charges. Yea the ancient Frenchmen were so strict obseruers of this rule,

that they would not allow any man to heare the Masse of a Curat, vnlesse he were his owne parishioner, neither one Curate to say Masse in anothers parish. Consider therefore whether you doe in deede follow the steppes of our Sauiour Iesus Christ: you who by a new institution doe disturbe the whole Hierarchicall order of his Church: you who beeing professed Friers, doe take vpon you the ministerie of our Bishops, you that are the perturbers of Monasticall discipline in that you wander as Priests among vs without any distinction of habit or tonsure. But why should not you confound all order, sith in your soules you scorne the prayers that we powre forth to God in our Churches, wherein our predecessors established the Quier for the Priests, and the bodie for the people? but you as bearing no heart to the seruice of God, haue banished the Quier out of your Churches, as thinking it an iniurie to your institution to conforme your selues to the pietie and generall discipline of our Church. Howbeit I perceiue that for a buckler against this venue, you will tel me that by the Romish Bulles you are permitted in qualitie of Monkes to administer the holy mysteries of penance and of the aultar, also to trot vp and downe the world in habit of Seculars. Well, so often as you so say, so often do you seeke to sow scisme & diuision betweene the *French Church*, and the *Church of Rome*. In *France* we acknowledge the pope to be head and primate of the Catholike and vniuersall Church, as being successor to S. *Peter*, whom our Lord vouchsafed perticularly to fauor aboue al his other Apostles: yet with this reasonable qualification, that he shall not enterprise any thing in *France* to the preiudice of our Bishops & ordinaries. The Consulship of our christian church is exercised in *Rome*, but the Tribuneship in *France*, and as the oppositions of the Tribunes in the cõmon wealth of *Rome*, against the Consuls, restrained euery man within the limits of his dutie, (a course wherby the state was long preserued) euen so hath this course benefited our Christian common wealth. A priuiledge purchased for vs, not within a few hundred yeares, but euen from the very cradle of our religion. By this course do we in *Euseb.* see the clergy of *Lions* modestly admonish pope *Eleutherius* to yeeld to reason, and not to separate himself

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from the cõmunion of other churches, as before he had done. By this was pope *Victor* (when he had excõmunicated the Biſhops of the Eaſt, becauſe they diſſented from him in ſome ceremonies concerning the celebration of Eaſter) not onely admoniſhed, but euen ſharpely reproued by *Irineus* biſhop of *Lyons* for bringing ſuch a diuiſion into the church. By this did our great S. *Martin*, biſhop of *Tours*, reproue the pope that fauoured the opinion of certaine *Ignatians* of thoſe daies. Neither is it to bee miſliked, that by this our facultie of *Diſtinitie*, nowe interpoſe her aduice agaynſt theſe new *Ignatians*, notwithſtanding they haue both ſeene and conſidered of the Buls both of Pope *Paule*, and pope *Iulius*. Theſe be the liberties & priuiledges of our *French* church, whereof firſt our kings, next this court of Parliament, & laſtly the Vniuerſitie of *Paris* are protectors: & ſo farre are we from being by theſe liberties & priuiledges others toward the church of *Rome* then we ought to be, that contrariwiſe it proceedeth of aboundance of humilitie and obedience, that wee call them priuiledges: conſidering that this libertie ſo famous among vs, is no other but a relation to common and ordinarie equitie, alſo that whatſoeuer was encroched vpon the ſame was extraordinary. Alſo in reſpect hereof haue euery one by a cõmon conſent agreed to call our Archbiſhops & biſhops *Ordinaries*. It is not lawfull for curates to adminiſter the holy Sacrament of the aultar out of their pariſhes, neither for biſhops out of their dioces, albeit as well the one as the other by common law, time of mind, bee founded to that effect, and ſhall this new people be permitted to adminiſter the ſame in all prouinces? What elſe may this be then to make them ſuperintendents ouer the Biſhops, by granting them larger liberties thẽ to the Biſhops? To ſow tares among our Chriſtianity, and in lieu of reducing things to their firſt eſtate, euen vtterly to ſubuert our church? I aduow that it can not bee, I aduow that it may not be, and thereof I take you my maiſters to warrant, euen you that are the protectors of the liberties of our *French* church. Yea euen themſelues doe yeeld to condemnation by a ſtill remorſe of their conſciences, in that in their petition wherin with a faire ſhew of gloſing words they do promiſe that they purpoſe not

to attend to the administration of the holy Sacraments, neither to take vpon them any thing to the detriment of the Bishops and Curats. But now to you my Maisters the *Ignatians*, I would weet of you whether you, who at this day are not past fiue or six in this towne, & yet seeke vnder the pretence of a Colledge to procure passage for your religion, may without your superiour and generall, either without any generall assembly of your order, make this protestation. Your promise is be like captious to entangle vs in your snares, otherwise what doe you now promise that you haue not promised before? or that hath not by our Prelates beene inioined vnto you at the assembly at *Poyssy*? & yet haue you kept your word with vs? Truly albeit you should weigh the best point of your Religion with the counterpoize of the commoditie, also that to that effect you should according to the occurrences, husband your, yea and your nay, yet durst you not bee so impudēt as to denie but that since that great assembly, you haue admitted an infinit number of persons both to the Sacramēt of the Aultar, and to Confession. Sith therefore euen at your first comming you haue plaied vs false, neuer thinke it strange that we will none of your fellowship, of yours (I say) whom we can not thinke to be good or loiall merchants.

Now wil I come to their other vow, whereby they thought to haue stopped all mens mouths that would haue withstood them: for where all other Friers do bind themselues onely to three vowes, Pouertie, Chastitie, and obedience to their Superiours: these men do adde a fourth as a surplussage, that is to say, to acknowledge the Pope aboue all other dignities. I would gladly know of thee which of all vs Catholikes do not acknowledge as much. What needed this new vowe? Surelie there is some hidden mysterie that all the world seeth not. I will tel you my Maisters, neuer thinke that this vow is any idle matter, and to no purpose, as it would bee, if they ment to make like vse of it as wee doe. What doe they therefore acknowledge in this vow? These be new vassals that do graunt the Pope such authoritie ouer vs all, that he may do whatsoeuer he list: That without entring into the closet of his cogitations we must obey him in al things: That without controlment

ment he may abase the authoritie, not onely of all other prelates, but also of Emperours, kings, and Monarches. That it is lawfull for him of his absolute authoritie to transferre kingdomes from one family to another. To be briefe, that if the Pope commaund them to doe any thing, they are bounde without taking any notice of the cause to obey him. A proposition which they so firmly doe holde, that their father *Ignatius* vsed in his common speech to say, that if the Pope in the midst of a storme or tempest, should commaund him to go a boord a ship without Pilot, Mast, tackle, sailes or rudder, he would not denie him, because of his particular vow which bound him. What then? If we be no partakers of that vowe, are we not the true children of the Pope, or of the Church of *Rome*? Was there euer a more daungerous proposition, or that might breed greater mischiefes then this? Such hath bene our mishap, that for these two or three yeares last past, wee haue beene at ciuill warres in the midst of this *France* vnder wretched two names of faction. *Huguenot* and *Papist*. But he that first brought in the name of Papist, was mistaken: for we fought only for the authoritie of our catholike Church, wherin was in deede compriſed the dignitie of the holye sea, yet not in such sort as our Iesuites would figure it vnto vs. But what will become of this hereafter? Forsooth wee shall see a ciuill warre leuied in one selfe Church betweene the Papist that is the Iesuite, and the true *French* Catholike. And wherfore then? Because wee are of another beliefe. For in this *France*, we doe acknowledge the Pope to bee head and principall of our Vniuersal Church, with all honor and deuotion: yet so that he is subiect to the decrees of generall and œcumenicall Councels. That he can enterprize nothing against our Realme, or the maiestie of our kings, neither against the authoritie of the decrees of this Court, neither also to the preiudice of all our Dioceſins within their bounds and limits. And are we the worse Catholikes for this? Nay contrariwise our kings haue in all antiquitie beene entituled, *Most Christian*, and in *Rome* are accounted our holy fathers eldest sonnes. In saying the pope is subiect to general Councels, do I say amisse? The greatest Diuine that euer wee had in *France*, was maister

Iohn Gerson, who flourished in the time of *Charles* the sixt. Among his works we find one bearing this title, *De auferibilitate Papæ ab ecclesia*. Not because he thought it good to suppres the popes authoritie in our church, as some *Lucian* in our time would faine suggest: But because he doth expresselie teach, that it resteth in the power of a generall councell to set the Pope besides his seat, & to place another for the reliefe of the affaires of our catholike church. Euen as it was put in practize in the councel of *Constance* and *Basil*. Where I say that the pope can enterprize nothing in preiudice of the rights of our Ordinaries in their Dioces, am I not therin borne out by our Pragmaticall sanction, the perfect guide of our Ecclesiastical discipline? I haue read in the writings of a Frier of the order of *Clugny* named *Glaber Rodulphus*, who liued in the dayes of *Robert* the sonne of *Capet*, that a counte of *Anion* went about to build a church neare to the citie of *Tours* to the honour of the Cherubims and Seraphims. This man had greatlie oppressed his people with taxes and tallages, and thought through buylding this Church to reconcile himselfe for all his faultes with God. Hee entreated the Bishop of *Tours* to vouchsafe to dedicate this Church: But he refused him, vntill hee had restored to the poore so much as hee had tyrannously wrested from them. Vpon this refusall he made his repaire to *Rome* to the pope, who sent a Legate to celebrate this dedication, which all the Bishops of *France* founde to be verie strange. *For notwithstanding* (saith this Frier) *there be greater reuerence giuen to the Church of Rome in respect of the dignitie of the Apostolike sea, then to anie other throughout the worlde, yet is it not lawfull for him in anie thing to transgresse the tenour of Canonicall gouernements. For as euerie Bishop of the Catholique Church and husband to his owne sea, doth vniformely beare the shape of our Sauiour, so generallie it is not meete, that anie should exercise anie thing in the Diocesse of another Bishop.* When I tell you that in our *France* we suffer not the Pope to assume anie authoritie that may touch the Maiestie of our kings, either to giue our Realme for a pray to the first forreine prince that were able to compasse it, yee is this no newe doctrine that I teach in *France*. Euen in the time of *Charles* the sixt,

vnder whose reigne no heretike made anie question of the primacie and greatnesse of *Rome* did Master *Raoul de Preste* Maister of Requests of the kings house, make a booke, wherin expressely hee aduowed that it was an erroneous proposition to say, that the king of *France*, or his Realme, should bee subiect to the pope in matters concerning temporall affaires. In the time of *Charles* the seuenth was *Vergers* dreame compyled, which was afterwardes translated into Latine, wherein the Gentleman and the Clergie-man talking of this argument, doe in the ende conclude, that wee are to acknowledge the Pope, not in such fulnesse of grace, as our Lord Iesus Christ had when he was ascended into heauen, and whereto this verse of Dauid had relation. *The Earth is the Lordes, and the fulnesse thereof*, but such as hee vouchsafed to giue himselfe when hee put on our humane shape, to be vnto vs a mirrour and example of humilitie, because hee made himselfe the *Melchisedech* of our Church, but not to commaund ouer the Dominions of kings and soueraigne princes: for vpon that occasion he taught his Apostles to pay to the Romane Emperour the tribute and honour that was to him due. As also being before his Iudges he confessed that his kingdome was not of this worlde. Likewise, to bee briefe, beeing requested by some to bee a Iudge and arbitrator in their partitions, he answered them freely, that God his father had not sent him for that purpose. These be the reguler and Canonical propositions that we hold in this *France*, yet are wee not therefore reputed heretikes: Notwithstanding they like not such as are brought vp in the Court of *Rome*. For their principles doe import, that in the Popes bosome as in a great treasurie are enclosed all power both spirituall and temporall. That hee may commaund not onelie Bishops, but also Emperours and Kings. That hee may transferre kingdomes from one to another, and bring them into plaine interdiction. What, if the calamitie of our time should returne vs another *Boniface* the eight, who would censure our king, and proclaime a *Croisado* agaynst *France*, in fauour of an vnlawfull King and a straunger hauing these newe Vassals of the Papault among you, shall you not

not haue ſo many profeſſed enemies in your boſome, who by their preachings ſhall ſuborne the ſimple people againſt our eſtate? What ſhall hereafter become of our ancient appeals to the next general Councell? What ſhall we do with our appeals as of abuſe, the chiefe ſinewes of our common wealth without ſcandal againſt ſuch indue enterpriſes as may be wrought in the Court of *Rome*? In the reigne of *Charles* the ſixt, Pope *Benedict* the 11. deleagued into this Court of Parliament the Archdeacon of *Narbone* loden with Bulles, wherein he cenſured the king and his whole realme. The Parliament returned them to our Vniuerſitie, who declared them to be ſchiſmaticall, and by a decree bearing date the 19. of May 1408, it was ordeyned that his Bulles ſhould be publikely defaced, alſo that the Archdeacon with them hanged about his necke, ſhould make an honourable amends, which done hee ſhould be drawne vpon an hurdle to the halles where he ſhould bee pilloried. A decree that was executed according to the forme and tenour thereof. May wee hereafter make any vſe of this priuiledge ſo long as the Ieſuites ſhall inhabite our towne? We ſhall be diuided into factions, ſome in the eares of the people taking part with the pope, others with the king. In the olde time *Charlemaine* by an expreſſe decree prohibited his ſubiects from becomming Monkes without his permiſsion, alledging that it was euen loſſe of ſo many men, who thenceforth would not take armes in his defence. If he ſhould returne now into this inferior world, what would he ſay, when in the heart of his Realme hee ſhould ſee at the charges of *France*, men hired and waged to arme themſelues againſt him & his? I ſpeake not for *France* onely, but I ſpeake alſo for all other kingdomes and common wealthes. Bring in theſe maſters of ours, and you ſhal eſtabliſh ſo manie enemies in caſe the pope liſt to leuie warre againſt you. I wil prognoſticate no harme from the holie Sea, yet in matter of eſtate we are for the aſſurance of all to feare all. Do not the hiſtories make mention of the furious reuenge that *Hildebrand* called *Gregory* the 7, took of the poore Emperour *Henrie* the fourth, when not content to put him from his crowne, he would needes haue it performed by the purchaſe of his owne ſonne, and ſtill proſecuted

his malice euen after his death, in causing his bodie to bee taken out of the holy ground? Read we not that one Pope *Alexander* trampled vpon the Emperor *Frederick* when he came kneeling at his feet to be reconciled with him? Indeed we haue had no such foyles in *France*, because our propositions and principles haue preserued vs, yet may wee say that wee had to our capital enemies *Boniface* the 8, *Iulius* the 2, and *Iulius* the 3. Let vs not therefore tarrie vntill we fall into such inconueniences. The best is wisely to preuent diseases, least when they be come vpon vs, we be forced to say, I thought not of it.

I know that such as either vpon some curious minde, or through want of foresight, do look but superficially into matters, will tell me that wee shall not need to feare any inconuenience at their hands, considering the simplicitie wherin they beare themselues, & which they vse among vs. Why, so might simple women plead for them. Howbeit my masters I beseech you consider with what simplicitie they haue proceeded in their actions: for, for my part I do not measure their simplicitie neither by the claspe of their gowne, neither by their outward hypocriticall gestures: but by that that I find to bee vnderneath the same. Neither can I discouer that inner side but by their constitutions, statutes & ordinances, and to be brief, by their precepts which haue brought them to that degree wherein they now are.

Hauing thus discoursed vpon their vow of obedience, let vs now, if you please, a litle examine their vow of pouertie. Call you it simplicitie to make as Friers a vow of pouertie, both in generall and in particular, and yet immediatly by meanes of a Colledge to be permitted to enioy lands and possessions? Is not this a sophistry whereby not only you surprize your people, but also do make a scorne of God? Oh the braue *Cincinnatus* who will not haue any goods as Friers, yet will comaund ouer them that haue any. I beseech you tell me, when did any man see you beg, since you had this large legacie, that your bishop of *Clairmot* gaue to your order? For albeit you are greatly glutted with the grace of the holy Ghost as Gods Apostles in *India*, and *Portugall*, and as Iesuites and Friers in *Italy*, yet in *France* it is requisite you should bee fed with some materiall

foode, as Boulers and Coinglates. Whereof but of the goods of the Colledge haue your *Conordan* and foure or fiue others of your sequele that tearme themselues of the great vow bin sed? And yet I must tearme your sect simplicitie, wherein I see nothing but subtiltie. I will neuer doe it, it shall neuer passe my sight, neither will I winke at it, but will lay it open to a whole Nation. But because I will not stande vppon this poynt onely, let vs proceed to the rest of your lawes. By your Bulles you promise to read freely. Goodly wordes, for as the scripture saith, *No man goeth a warfare at his owne charges*. And truly this promise is of such efficacie to winne the hearts of a poore and foolish communaltie, that my selfe at the first view of your cause was almost surprized. But hauing a while discoursed within my self, and considered that euen at your first comming into *France*, when you sought to haue bin receiued and authorized by the Court, you made the like protestations and promises, and yet that the Court did continually refuse you, I imagined that this so wise a cõpany was neuer moued so to do, but vpon some great and vrgent occasion. Then hauing entred into the view of all that had passed, withal, that when you came into the towne to read and forme your order which was some 10. or 11. yeares since, you were as poore as pouertie it selfe, and yet now that there is no company or colledge richer then yours, I began to smell out your deceite, and with *Marsial* to say, *Who can call thy deceits gifts*. Must I tearme it liberalitie, that you take not a penie for the entrie into your Colledge, and yet in tenne yeares your wealth is amounted to a hundred thousand crownes? Which Colledge throughout our Vniuersitie is not two hundred yeares growne to the like wealth? And yet do you performe any thing more then what hath bin before you and still is performed by the kings professours, euen at this day? Call you it liberalitie not to bee content with twentie or thirtie crowhes for a childes pension, but you must needes yearely exact foure score, or an hundred? Call you it liberalitie to take neither penie nor halfepenie for the examining of a mans conscience in shrift, and yet to wrest from him in fourme of a free gift, siluer vessels, with other precious giftes not nowe to bee spoken

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of in this place? After this maner is the Souldier liberall, when by honest promises he draweth his enemie into his ambushes where he maketh pitifull slaughter of him. After this maner is the theefe liberall, when with faire semblance he rideth the poore passenger vntil he hath gotten him al the aduantage, and then miserably depriueth him both of life and goods. In this sort is the fisherman liberall, when he giueth to the large sea a little worme whereby to get a great fish. Thus is your liberalitie farre worse and more daungerous, then if with open throate you should crie throughout the towne that you haue knowledge to sell, as it is said that in *Charlemains* dayes, one *Alquine* and two or three of his companions did: For, to say the truth, this promise is a publike pilferie, to the redressing whereof, it is requisite that the discreete Magistrate should put his hand. These good men (they will thinke that I mocke) that say that they will possesse no goodes, neither in perticular nor common, wil neuertheles read for nothing: but where shall they finde this charitie printed throughout all the holie Scripture, and considering that in diuerse places meere formall, wee are admonished that the *woorke-man is woorthie of his hire*. Againe, *that hee that serueth the aultar should liue of the aultar*. You are therefore either greater then hee whose name ye doe borrow, either else common coseners (this word must needes escape my lippes) when you publish your liberalitie to be free: for this liberalitie proceedeth but from the same foundation with your vow of pouertie. And therefore here I may say as a Poet of our time once said: *When you giue words, you giue your goodes, for it is your custome to deceiue.* And, *when you giue words, you giue nothing but your owne.* Moreouer my masters you do not cōsider of what importance it is vnto *France* that they haue not the bringing vp of your children: For they read to them some bookes of humanitie and philosophie, but withall they do instruct them likewise in all propositions repugnant to the Hierarchical order both of our religiō & estate, & in few words they make of thē a nursery of yong plants to become the kings enemies as occasion shal fall out. Such as are cōuersant in the historie of *Italy*, do knows that the 3. yong mē that slue *Lodouic* the last D. of *Mil.* in the midst

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of *Dome*, were neuer thereto induced, but by the lessons of their maister, who commonly preached nothing vnto them, but how meritorious and commendable a matter it was to murder a tyrant. The first opinions that they plant in the minds of yong men do at the beginning delight them, as hauing no fairer obiects thē their schoolmasters, & the same afterward do take deepe roote within them, besides that it will be also an easie matter for them, hauing them thus with them, afterward to transplant them into their owne order maugre their parents. Which if it come to passe, then shall you bring into your houses the iust punishment of your follyes. And there is no monke but would gladly draw to his bent so many as shall present themselues vnto him. A matter neuertheless which cannot so easily bee compassed in other Monasteries, where the Friers do liue separate from the rest of the people.

By the premises may the court easily vnderstand that this sect is a meere illusion, sprung vp to the subuersion and desolation aswell of the Ecclesiasticall as politike estate, in case we consider their names and vowes with the exercise of their superstition. Yet let vs not stand vpon this, neither penetrate so deepe into the secretes of their ministeries, which they would be loath should be reuealed to euery man. But for that in the eares of simple women they found nothing but their deuotion, which they fasten to the collers of their gownes with a claspe or a poynt, let vs yet cōsider, I pray you, whether in effect we shall find them to be such as they giue out in wordes. Wee haue the *Benedictines, Bernardines, Dominicans, Franciscans*, and other like orders. At the verie originall of their professions, their founders were of so holy life, that by common consent of the church they were registred in the kalender of Saints. This was the cause that many, induced by their good hues, became willing to be their followers. Peraduenture wee may finde that the first that were of this sect of Iesuites were likewise of so austere and holy life, that we shall be so far from shutting our gates against them, that contrariwise we shall labour to be incorporate with them. It is about some 10. or 12. yeres since that one of your auncient pillars came to this town. A man who in knowledge doth so farre passe you, as you doe

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paſſe you, as you do paſſe the ſimple artificers. It was maſter *Wil. Poſtel*. We heard him preach, read and write. He had a long caſſock down to the mid-legge, his long gowne with a claſpe, his hat biſhop-like, in all his actions accompanied with a pale and withered countenance, which imported a wonderfull auſteritie: he celebrated Maſſe with many ſtrict ceremonies not vſuall in our Church. In the meane time, what did he bring vs? A mother *Ione*, an impietie, an hereſie the moſt deteſtable that was euer heard of ſince the comming of our ſautour *Ieſu. Chriſt*. The *Arrians*, the *Donatiſts*, the *Pelagians*, neuer came neere it. Where preached he? not in mountaines and deſert places where men vſe to plant new religions, but euen in the midſt of *France*, in this Citie of *Paris*. Of what order was hee? Of this renerend ſocietie of *Ieſus*. Now truly if your ſocietye hatcheth ſuch monſters: if it engenderth ſo damnable effects, God forbid that euer we ſhould follow ſuch a ſocietie of *Ieſus*. But ſay you wilh me to extend my plea to ſome higher argument. Haue we not knowē another of yours, yea euen one of greateſt account among you, who for the ſpace of fourteen whole yeares, counterfeited all auſteritie vnder the cloake of your hypocriſie, and tooke vpon him the name, not onely of a *Ieſuite*, but alſo of a *Theatine*? In the end when he had compaſſed all his affaires, what brought he? peraduenture ſome peace and generall vnion throughout our Chriſtendome? Alas no, but warre the moſt wretched and ſtraunge that euer was heard of. And to ſay the truth, after that he had ſent vs into *France* a Souldier maſked vnder the habite of a Cardinall, to bring vs a ſword, we neuer had in this *France* but all ſortes of miſchiefs and calamities. And whom may we thank for it, but euen this halfe Ieſuite. I will not ſeek any farre examples, neither go out of the walles of their Colledge. Within theſe two moneths your Metaphiſition *Maldonat* in one of his leſſons, went about by natural reaſons to proue that there was a God, and in another by the ſame reaſons, that there was none. To frame his yea and nay vpon ſo worthie an argument? I would faine know now, whether there was more impietie & tranſcendence in the firſt lecture, or in the ſecond? Theſe in effect are the holy myſteries wherein you ſhine among the people:

theſe are the goodly ſeeds that you ſow among vs. Being therfore already certified of the fruite that your ſect yeeldeth, by the familiar examples that preſent themſelues to our view, ſhould we now receiue you among vs in this incompatibility of gouernmẽts that reſt betwene you and vs? In this publike profeſsion that is repugnant to our Chriſtianitie, & the greatneſſe of our prince? No, we cannot, nor we may not, for if wee ſhould ſo do, we might thinke our ſelues guiltie of treaſon againſt God and man.

Now my maſters that you haue at large heard al the reaſons whereby wee take our ſelues to bee ſufficiently grounded againſt our aduerſaries, I will to conclude ſay this, We find by the regiſters of this Court of Parliament, that in old time the Aduocates in maner of weight, and for ornament, vſually began their pleas with Theames taken out of the holy Scripture like as our preachers now do. Of theſe there was one verie ſolemne, if I be not deceyued, pleaded in the time of *Charles* the ſixt for our Vniuerſitie, wherein the Aduocate that ſpake for vs, began with this verſe: *It is thou that ſhalt reſtore mine inheritance vnto me.* I am therefore content to end my plea where he began his, and to ſay, Not to reſtore our enheritances and poſſeſsions, but to maintain vs in them, that is, in our priuiledges, franchiſes and liberties. The cauſe now in queſtion hath not ſo great reſpect to the bodie of our Vniuerſitie, as to the intereſt of vs and our children, and generally of all our poſteritie. I doubt not but the plaintifes to the end to inſinuate theſelues among vs, do colour their actions with ſweet words and faire outward pretences. As in deed what ſect is there that was not alwayes accompanied with the like hypocriſie when it ſought to be planted, and to inhabite in any place? Hypocriſie is the ſtaffe that maketh a bridge to all new opinions, and that afterward granteth it paſſage and giueth it ſure acceſſe among ſimple women. That wretched Emperor *Iulian* the Apoſtate, did he not in his yong daies become a Monke, accompanying the tenure of his life with workes of Charitie? But when he had attained his purpoſes there was neuer man that procured ſo much miſchiefe againſt our Chriſtendome as he. It is therefore the dutie of a wiſe Magiſtrate neuer to bee moued with

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the outward ſhew of any thing: but rather he ought to ſearch matters to the quicke, to preuent inconueniences, and to encroch vpon things to come by the relation and diſcourſe of ſuch as are paſſed. There is none of vs but doth remember, neither can we remember but with griefe, what miſchiefes & calamities we haue lately encurred through diuerſitie of religions that occupie our ſenſes. I beſeech you my maſters look vpon that that is paſt, & vouchſafe to apply your inſtructions to the profite of the common wealth and the edifying of your ſelues. It is moſt certaine that there was neuer partialitie in our Chriſtendome, which brought not forth a third ſect, or rather ſome monſter much more daungerous and damnable then the partialitie it ſelfe. In this maner through the diſcention and repugnances betweene the *Homouſsion* and *Omiouſsion* did *Mahumet* take occaſion to frame his deteſtable ſect vpon a forme of neutralitie. With like diſcourſe in our time vppon the diuiſion betweene the *Catholike* and the *Lutheran* did the *Anabaptiſts* bring in their curſed hereſie which ſince bred ſo many miſchiefes and calamities throughout all *Germanie*. And for my part I cannot thinke otherwiſe but that by the like policie will the Ieſuites now bring foorth their encreaſe in *France* with the ruines of both religions, and then what the euent wil be, their entrie, their practiſes, their vowes and their profeſsions may ſufficiently aſſure vs.

They read among vs, and yet none of them that haue put forth themſelues to open their leſſons, did euer paſſe by the degrees of *Batchelor*, *Licentiate*, *Maſter*, or *Doctor*. They giue out that they make a vow of Pouertie both generall and perticuler, as did in old time the foure orders of begging Friers: this notwithſtanding, you ſee them wallow in wealth. They adminiſter the holy myſteries, both of penance and of the aultar, in all places where they liſt, yet are they neither Biſhops nor Curates. They giue out that they bee Friers, and in that qualitie do make foure vowes, yet be they apparelled among vs as prieſts and lay perſons. They celebrate the diuine ſeruice in their Churches, yet haue they thence baniſhed the Quiers, the ancient inſtitution of all our Churches. They deale with ſhrift, yet in ſhriuing they teach thoſe that for their offences

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are condemned to die, that they are not bound to reueal their sinnes to the Magistrate, so long as they haue confessed them to a priest, but rather that they may freely denie them. They make a perticular vow to the pope, by consequence declaring vs to be none of his children for want of the same vow: besides that by making thereof they subuert all the ancient Catholike propositions of our *France*. To conclude, they tearme themselues to be in deed of the societie of *Iesus*, wherefo they do vnderhand debarre vs, if we be not their followers. You my masters do see all this, and seeing it do tollerate it: and you my masters shall hereafter be the first Iudges of your condemnation, when through your connuence you shall see the calamities that shall ensue, not onely in *France*, but throughout all Christendome.

If all these exhortations cannot moue you, then do we (to conclude our plea) take God to witnesse, and protest before the whole world, that wee haue not omitted any part of our dutie, to the end that if things fall out otherwise then well, yet at the least the posteritie may knowe that this age hath not beene vnprouided of men, who a farre off, and as scout-watches could foresee the tempest to come. And withall we hope that it shall be founded in our furuiuers dayes, that as this great Vniuersitie of *Paris* is the chiefest in *France*, yea or in the whole world, so was it neuer wearie, neither yet will be of fighting against all sorts of sects and innouators, first for the honour and support of God and his Church, then for the Maiestie of our prince, and lastly for the peace and tranquilitie of our owne estate.

FINIS.

The Pedegrewe of Heretiques.

Wherein is truely and plainely set out, the first roote of Heretiques begon in the Church, since the time and passage of the Gospell, together with an example of the offspring of the same.

Esay. 47.

O Babylon sapientia tua & scientia tua hæc te decepit.
O Babilon thy wisdome and conning hath deceiued thée.

Peruſed and alowed according to the order appoynted in the Queenes Maieſties Iniunctions.

BIBL CANT. ACAD.

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